2: Thevet--158 (1555) 1878 Tupinamba
116, 276

They pick tobacco leaves and dry them in the shade of their little huts. They use them in the following way: They wrap a certain quantity of the leaves when they are dry in apalm leaf, which is very big, and roll it to the size of a candle. Then they light one end and receive the smoke through the nose and the mouth. It is very healthy to distil and consume, they say, the humours of the brain. Taken in that way, it extinguishes thirst and hunger. They make frequent use of it even when they speak to each other, blowing out the smoke and then talking. They do this customarily and successfully at war [AM: councils] where it is very useful. The women do not make use of it. If too much of that smoke or perfume is taken, it goes to the head and causes intoxication.

4: Léry--II, 23
116, 276

(1557) 1880

Tupinamba

They gather tobacco leaves [AM: petun] and suspend them in small bunches in their huts to dry. Then they take four or five leaves which they wrap in some big leaf in the form of a cornucopia. They light the smaller end and they put it in their mouths, inhaling the smoke which goes out through their noses and their pierced lips. This smoke nourishes them and when they are at war and pressed by necessity they can remain three or four days without eating anything. It is also used to distil the humors of the brain, and you never see one of our Brazilians without one of these cornucopias hanging from his neck. When they speak to you, in order to keep fact, they inhale the smoke, which goes out through their nose and the hole in their lips, for they keep the mouth closed....I have never seen a woman smoke.

7: Evreux--110-111 (1611-13) 1864 Tupinamba
116, 276, 537

They always have the herb petun in their mouths and they inhale the smoke through the mouth and exhale through the nose. . . . They smoke after their meals and in the morning, in getting up, or in the evening before going to bed. . . . They believe that tobacco makes them eloquent, wise and fluent in words. They never start a speech without smoking. . . . [111] They also believe that the smoke which they swallow keeps them happy and cheerful and prevents them from being melancholy and sad.

The natives who were sentenced to death according to the custom of the country, never went to the execution plaza without petun, and they also refuse to give it up when they are sick.

8: Soares de Souza--326 (1570-87) 1851 Tupinamba
116, 276, 623

When the chief of the village wants to discuss an important matter, he sends a message to all the headmen who gather in the middle of the plaza where there are posts stuck in the ground to suspend the hammocks around the hammock of the chief. Those who want to listen to the discussion may also come, because there are no secrets among them. They squat on the ground and when everything is silent the chief makes a speech which all hear with attention. When he is through the oldest men answer each in his turn and while one speaks the others remain silent until they have to decide what to do, a matter about which they have their disputes. Some of the headmen in the council bring their cigarettes and smoke, and the chief is the one who begins, for he has an aide who brings him the lighted cigarette and after he has smoked a puff he sends the cigarette to somebody else who has none and thus those who have no cigarettes alternate.

8: Soares de Souza--326 (1570-87) 1851 Tupinamba
116, 276

When smoking they blow the smoke through the nostrils.

9: Cardim--425-426
116, 276

(1583-1601) 1906

Tupinamba

"These Gentiles doe accustome to drinke the smoake of Petigma, by another name the holy herbe, this they drie and make of a Palme-tree leafe a Coffin like the joint of a Cane, and filled with this herbe, they fire it at the small end putting the biggest in their mouth, and so they sucke or drinke that smoake, and they hold it for a great daintie and favour, and lying in their Nets they spend part of the daies and of the nights: to some it doth much hurt, and maketh them dizzie and drunke, to others it doth much good, and maketh them voide a great deale of flegme at the mouth. The women also [426] doe drinke it, but they are such as are old and sickly, for it is verie medicinable unto them, especially for the cough, the head-ache, and the Disease of the stomacke, and hence come a great manie of the Portugals to drinke it, and have taken it for a vice or for idlenesse, imitating the Indians to spend daies and nights about it."

9: Cardim--479-480 (1583-1601) 1906 Tupinamba
116, 276

"The Holy herbe serveth for divers diseases, as wounds, [480] and coughs, the rheume, &c. and principally it serveth for the sicke of the head, the stomacke, and for the shortnesse of breath, or the Chine-cough. In this Countrie they make certaine Coffines of Palme-tree leaves, and being full of this herbe dried and setting it on fire at the one end, they put the other in the mouth and drinke the smoake, it is one of the delicates and dainties of this Countrie; and all the Countrymen, and even the Portugals are even lost for it, and it is their great vice, to bee all day and all night laid in their Nets, to drinke this smoake, and are drunke with it as if it were with wine."